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this poverty is merely imaginary; that the scientific world, if we properly utilize it, contains just as full powers of consolation and of elevation as does the religious. He shows us the spiritual material with which such a society, established upon purely rational thought, would need to work, and at the same time shows how it is to be applied to the different circumstances of life in which, under present conditions, the priest takes the place of a speaker. With this in view, he gives us extracts from religious discourses given before the league,—from funeral sermons, initiatory addresses, marriage discourses; he gives examples of the devotional services of the league; he develops its theoretical starting-points, the fundamental ideas of its morality, its relation to religion and the state. Baumann's "League of Life" is nothing else than a picture of an ethical society whose tendencies are not confined to merely practical morality, but whose members are at the same time joined by a common theoretical view of the world. And such a community of thought, which naturally must not become petrified dogma, but must leave plenty of room for individual freedom, seems to me also the absolute condition for the existence of such unions, as well as a necessary result of them. For this reason we recommend this suggestive work to the attention of the leaders and members of existing ethical societies.

PRAGUE.

FR. JODL.

 BOOKS RECEIVED.

- PRINCIPLES OF ETHICS. By Herbert Spencer. London: Williams & Norgate, 1892.
- HISTORY OF ÆSTHETIC. By Bernard Bosanquet, LL.D. London: Swan Sonnenschein & Co., 1892.
- THOMAS CARLYLE. By Professor John Nichol. London: Macmillan & Co., 1892, pp. viii, 248.
- THE REAL JESUS. By John Vickers. London: Williams & Norgate, 1891, pp. 314.
- CHRISTIAN SOCIALISM. By F. Marshall, M.A. Leeds: Richard Jackson, 1892, pp. 30.
- THE FALLACY OF SAVING. By John M. Robertson. London: Swan Sonnenschein & Co., 1892, pp. ix, 148.

 CORRECTION.

In the translation of Professor Gizycki's review of Dr. Martin Keibel's work entitled "Die Religion und ihr Recht gegenüber dem modernen Moralismus" (July number), the expression which occurs several times, viz., "supernatural," should have been "extra-human," Dr. Keibel's point being that the source of religion is *extra-human* (*aussermenschlich*), but not *supernatural* (*übernatürlich*). We make this correction at the request of Dr. Keibel, with the full consent of the reviewer and translator.